

Exit

And now it is brother A. T. Wirick who has made his exit into another fold, the U. B. church this time. That was his privilege, of course, and we have not a word of condemnation for the one who feels it his duty to take such a step. The U. B. church has the same right to receive members from the Brethren church as the Brethren church has to receive members from that church. And a member of our church should have the same privilege to go into another denomination as members of other denominations have to come into our church. It becomes us to be charitable in this matter. But that some things need adjustment is very clear from the report of Brother Marks in this issue. Such things should not, and need not be. It is a condition to be deplored, and one that discourages earnest, honest, sincere young men in the ministry who are seeking, not their own, but the interests of the church and the cause of Christ. If the gospel of Christ provides a system of government that protects the church against those who are not true shepherds of the flock, it is the duty of the Brethren church to find out what that government is, and righteously administer it; if there is no such government provided, then we favor the making of one.

We have in mind now the names of persons, (alas! how gladly we would forget them) the mention of which would bring the blush of shame on the face of those who are responsible for the positions of honor and trust which they betrayed. Should not the lives and example of such men in the church teach us lessons of caution? Is the experience of the past worth nothing as a teacher? The Dutchman put it this way: "Oxperience is a gude deacher, ober he comes a leetle too late." True, he comes too late to save us from the shame which it seems to be the mission of some to bring upon the church, but he does not come too late to leave his lesson. Shall we heed it? Is it any wonder that our congregations are suspicious of ministers who come among them? It is a shame that such men are allowed to bring reproach upon the ministry, which, because of its sacredness should be above reproach.

Another thought modestly suggested and we will leave the subject for the present. Young men who ask aid of the church in the way of tuitions with which to prepare themselves for the sacred and responsible duties of the office of the Christian ministry, should be required to bring letters of recommendation from the congregations where they hold their membership, certifying to their moral and intellectual fitness, their aptness to teach, etc.; they should be required to submit to an examination by a committee appointed for the purpose, and lastly they should enter into an agreement which would morally and

legally bind them to at least five years of ministerial service in the Brethren church, or pay into the treasury of the institution in which they were educated the full amount of all tuitions received, when they decide to change their church relations. If this seems rather stringent, let the experience of the past tell its story.

A Crying Evil

Nothing in all the history of journalism exceeds the mendacity and dirtiness of the sensational daily press. In the rush for exclusive news, in the mad struggle for the notoriety which means money, in pandering to the most corrupt passions of the human heart in order to attract the greatest numbers of subscribers, in the conscienceless lying which has brought the experienced reader to the point that he hesitates to believe anything they print, in these and other respects and other methods more or less iniquitous, the great journals are becoming the most powerful and pernicious evils of modern times. A man cannot safely read the daily papers without determining upon certain principles to guide him. He must set out to discredit, or to greatly discount all sensational news. He must determine to put all political slanders and vituperations in the category of lies. He must tear out the pages which are given to the details of crime and uncleanness, and thrust them into the fire. He must,—he must not take the paper at all, unless for some special reason which he can justify to his conscience, and more particularly if he has a family of growing children. There are decent papers, a few, which will give him the news. It may be a little late, he may have to wait a day, but what is that compared to the important consideration of decency and purity in the mental food set daily before his children. You wouldn't think of putting carrion on your table for breakfast, dinner and supper. Mental and moral carrion is far worse than the other. Clean up your premises. You cannot too carefully guard the mind health and the soul health of the little ones whom God has committed to your care.

Bible Equivalents

Obedience and holiness are synonymous terms in the religion of the Bible, and that is not obedience which comes short of holiness, neither is that holiness which comes short of obedience. We may find it convenient to invent relative terms, and talk about "partial obedience," or "approximate obedience," but this has a good deal more foundation in philosophy than it has in revelation. To obey is to live without sin, to keep God's commandments in letter and in spirit, in thought, purpose and desire, in commission and omission, in kind and in degree, as the angels do. An object cannot be more than

round. If it is *less*, it is not round at all. Therefore round is not a relative but an absolute term. Precisely alike it is obedience in Bible theology. When we say that a being is holy, he cannot be either more or less. If he is less than holy, he is not holy in any measure at all, for he that committeth one transgression is "guilty of the whole law." How flippantly some people talk of obedience and holiness. These are awful words, and they are often in the mouths of persons who are neither obedient nor holy in the scriptural sense of these terms. Only Christ was holy. He only illustrated in his life, constantly, unremittingly, the obedience which was not that illusion called "approximate obedience," there being no such thing, but *obedience*. If human philosophy finds degrees and modifications in the idea of obedience, certainly St. James does not; "he that offends in one point is guilty of all." We would like to see the man who can climb into heaven over that wall.

Our logic drives us to Christ, and that is good evidence that it is sound. We are saved by *his* obedience, *his* holiness. He stands for us. "We are complete in him." By faith he becomes our substitute, so that when God the Judge looks at us, that awful eye sees, not us, but Christ; not our imperfection, but his perfection; not our unholiness, but his holiness; not our disobedience, but his obedience.

Foundered at Sea

Ten freight steamers which left Atlantic ports about Feb. 1, bound for ports on the other side of the ocean, have never been seen or heard from since. Not a shred, a vestige, a broken timber, nor anything which could in any way suggest their fate has been yielded up by the terrible sea. Merrily these staunch vessels sailed out toward the broad horizon, merrily the three hundred seamen who manned them turned their faces toward the old world, little dreaming that for the last time they had spoken farewell to friends and dear ones; little dreaming that the deep, over which they had proudly rode so often would swallow them up forever. The frightful arctic storm of February met them. Billows like mountains rolled over their decks. Heroic men made unavailing fight against the invincible forces of the storm and the sea. One by one they were overwhelmed, and went down into the depths where eternal darkness and eternal silence reign supreme. God alone saw their struggles, heard their cries, witnessed their heroism, recorded their prayers, appointed their sepulchres.

How many tragedies of this kind strew the history of the world. Not only upon the expanse of the oceans do men go voyaging, but upon that other ocean of life. How many frail barks brave the storms of that sea. How many venture upon that voyage